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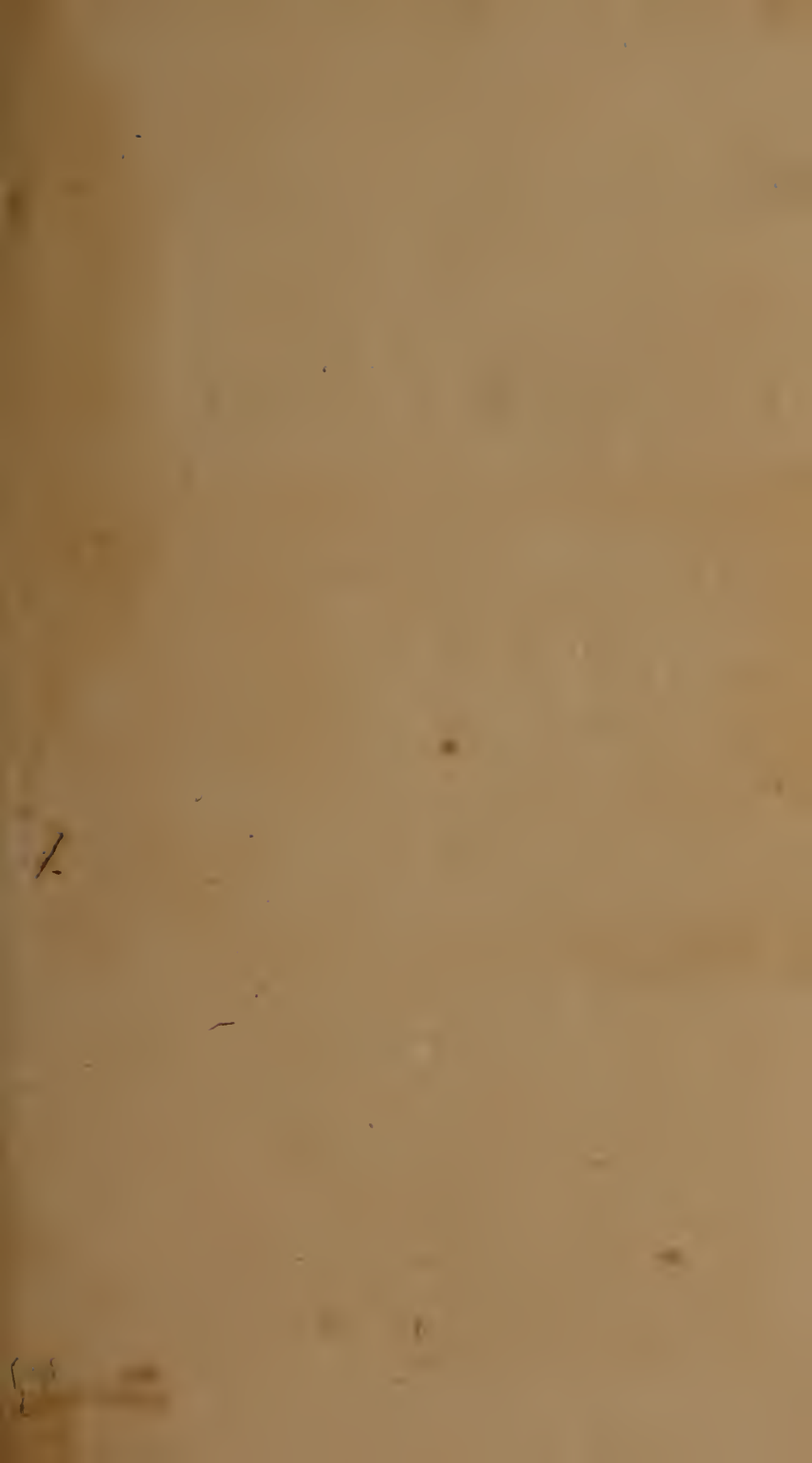
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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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MARCH, 1819.

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A STAR IN THE WEST.

[Continued from p. 46.]

CHAPTER I.

*Of the State of the Jews.*

ONE would imagine, from reasoning on the importance of this nation to the world at large—from the many clear and precise histories of them from the time of Abraham their great progenitor, and from the many great and glorious promises made to them and their posterity by a God of truth and faithfulness, on condition of strict obedience to his laws as contained in the divine scriptures, that every person of leisure and observation would wish to become intimately acquainted with the minute circumstances attendant upon them from age to age. But such is the nature of man—such his indolence and inattention to things, however important, that relate to distant objects and not present enjoyments, that judging from actual experience, the state of his people, and their hastening restoration to their beloved city,

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and to more than their former celebrity and happiness, engages but (comparatively) few, even of those whose constant business in propagating the gospel, ought to have led them with peculiar energy, to have made them their diligent study.

Indeed, the delays the writer himself has made in this business, under a full conviction of the necessity of it, is pretty good evidence of the tendency of the human heart to avoid active usefulness. It is well known to all historians and readers of the Old Testament, that God brought this nation of the Jews from the land of Egypt in a miraculous manner, with many signs and wonders, through a barren and desolate wilderness, in the space of forty years. That he went before them in a pillar of cloud by day and of fire by night. That he gave them laws, written by the finger of God, and promised them glorious things in case of obedience; but pronounced the most awful threat-

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enings of misery and destruction in case of disobedience and forsaking his laws. That he became their political *king and governor* by express, personal consent, and mutual compact, in a different sense from that in which he stood to the rest of mankind, by which they were put under a complete theocracy. This continued till *Shiloh* came, according to the prophetic declaration, when the government of the universal church of both Jews and Gentiles descended upon him.

It may be said, that the Jews were long governed by judges and kings after their possession of Canaan. But these were not of their appointment, but of the appointment of God under him, as his substitutes or vicegerents.—See 2 Chron. ix. 8. “Blessed be the Lord thy God, who delighted in thee, to set thee on *his* throne to be king for the Lord thy God.” 1 Sam. viii. 7. “And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee, for they have not rejected thee; but they have rejected me, that I should not reign over them.” Also 2 Chron. xiii. 8. “And now ye think to withstand the kingdom of the Lord, in the hands of the sons of David.” Yet such was their constitutional obstinacy and hardness of heart, that after experiencing the most unbounded favours from God by the fullest and most miraculous protection and signal interpositions in their favour by driving out the Ca-

naanites before them and placing them in the promised land, which is described as flowing with milk and honey, they continually broke their solemn covenant and opposed the express and positive commands of God himself, given and enforced in all the majesty of Jehovah, through the instrumentality of Moses and Aaron. Moses, though the meekest man on earth, became wearied out by their perverseness and rebellion. In the words of an excellent writer,\* “there is nothing deserves more particular attention than the spirit and behaviour of the Israelites in the wilderness. A very remarkable instance of the wretched effects of servitude upon the human soul. They had been slaves to the Egyptians for about one hundred and forty years; their spirits were debased; their judgments weak; their sense of God and religion very low; they were defective in attention, gratitude, and generosity; full of distrust and uneasy suspicions; complaining and murmuring under the most astonishing displays of divine power and goodness, as if still under the frowns and scourges of their unjust task-masters; could scarce raise their thoughts to prospects the most pleasing and joyous. They knew not how to value the blessings of liberty—of a taste so mean and illiberal, that the flesh and fish,

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\* Taylor's Scheme. Watson's Col. 1 vol. 114.

the cucumbers, the melons, the leeks, the onions, garlie, and such good things of Egypt, weighed more with them, than the bread from heaven, (Numb. xi. 4—6.) And all the divine assurances and demonstrations that they should be raised to the noblest privileges, the highest honours and felicity, as a peculiar treasure to God above all people in the world. In short, nothing would do. The ill qualities of slavery were ingrained in their hearts—a grovelling, thoughtless, sturdy, dastardly spirit, fatigued the divine patience, counteracted and defeated all his wise and beneficent measures; they could not be worked up to that sense of God; that esteem of his highest favours; that gratitude and generous dutifulness; that magnanimity of spirit which were necessary to their conquering and enjoying the promised land; and therefore, the wisdom of God determined that they should not attempt the possession of it, till that generation of slaves, namely, all above twenty years of age, were dead and buried. However, this did not lie out of the divine plan. It served a great purpose, namely, to warn that, and all future ages of the church, both Jewish and Christian, that if they despise and abuse the goodness of God, and the noble privileges and prospects they enjoy, they shall forfeit the benefit of them. And the apostle applieth it to this very important use, with great force and propriety, in his epistle to

the Hebrews,” chap. ii. 15, to the end, iv. 1—12.

Thus it was, that Moses being thoroughly acquainted with their untoward dispositions, and tendency to revolt to the wicked and ridiculous inventions of the nations around them, and being inspired with a spirit of prophecy, he in very sublime language, warned them of their danger, plainly telling them, if they would obey the voice of the Lord their God indeed, and keep his covenant, then they should be a peculiar treasure to him above all people, for that the whole earth was his. And that although God had thus kindly chosen them as his own people, yet their continuing to enjoy his protection and favour, depended on their obedience to the laws he had given them. And after recapitulating the many special and unheard of mercies and extraordinary dealings of the Lord God of their fathers towards them from the beginning, and then giving them many excellent rules for their conduct, he proceeded—“Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God. When thou shalt beget children, and children’s children, and shalt have remained long in the land, and shall corrupt yourselves and make a graven image, or the

likeness of any thing, and shalt do evil in the sight of the Lord thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord God shall scatter you among the nations; and ye shall be left few in number among the heathen, whither the Lord shall lead you. And ye shall serve other gods, the work of men's hands, wood and stone, which neither see nor hear, nor eat, nor smell. But if *from thence*, thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, *even in the latter days*, if thou turn to the Lord thy God, and shall be obedient to his voice; for the Lord thy God is a merciful God, he will not forsake thee neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them." Deut. iv. 23—32. And Moses after giving them a most excellent system of laws (as he had received them from God) in chap. xxvi. 30. enumerates a number of extraordinary blessings that God would confer on them, in case of their hearkening diligently to the voice of the Lord their God, to observe and do all his commandments, and then passes the following awful sentence

upon them, in case "it should come to pass, that they would not hearken to the voice of the Lord their God," that the extraordinary and dreadful curses, mentioned in the 45th to the 66th verses, which he recapitulates, should come upon them, and then concludes in chapter xxix. 10. "Ye stand this day, *all of you* before the Lord your God—*your captains of your tribes, your elders and your officers, with all the men of Israel*, that thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day, that he may establish thee this day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him who standeth here with us this day, before the Lord thy God, and also with him who is not here with us this day. Lest there should be with you man or woman, or family, or tribe, whose heart turneth away this day, from the Lord your God, to go and serve the gods of the nations; lest there should be among you a root that beareth gall and wormwood, and it come to pass, when he heareth the words of this curse, and he bless himself in his heart, saying, I shall have peace though I walk in the stubbornness\* of

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\* As in the margin of the Bible.

my heart, *to add drunkenness to thirst*: the Lord will not spare him; but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil, out of all the tribes of Israel according to all the curses of the covenant that are written in the book of the law. And it shall come to pass, "when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from *all the nations* whither the Lord thy God *hath scattered thee*. If any of thine *be driven unto the utmost parts of heaven*, from thence will the Lord thy God gather thee, and *from thence* will he fetch thee. And the Lord thy God *will bring thee into the land which thy fathers possessed*, and thou shalt possess it: and he will do to thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God

with all thine heart and with all thy soul, that thou mayest live. And the *Lord thy God will put all these curses on thine enemies, and on them who hate thee, who persecuted thee*. And thou shalt return and obey the voice of the Lord to do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand; in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers. *If thou shalt hearken to the voice of the Lord thy God, to keep his commandments and his statutes which are written in the book of the law; and if thou turn unto the Lord thy God with all thine heart and with all thy soul.*"—But these promises, and particularly that of being received by, and placed under the particular and visible protection and government of Almighty God, necessarily required their separation from the nations round about them, who were one and all sunk in the most stupid idolatry. To increase the obligations of this people to God, he had actually condescended (as before observed) to become their king and head, and promised to attend them through the wilderness, during all their travels as a pillar of cloud by day, and a pillar of fire by night. Their government thus became a complete theocracy, both in their civil and ecclesiastical es-

tablishments. So that afterwards, whether they had Moses and Aaron, judges or kings for their immediate rulers, they were but inferior magistrates in their government, appointed by and under him as their supreme head and sovereign.

They were necessarily and expressly to be separated from all the people of the earth, as a nation; by which the nature of their political and religious institutions, thus united, was made known to the world at large, and by the exclusive nature of their principles and practices, however obnoxious and offensive to other nations, who universally held in an intercommunion of gods and divine worship; yet their attention was thereby strongly drawn to consider them as the peculiar characteristic complexion of the Jewish government. Thus Moses understood it when he said to God, "For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not that thou goest with us? So shall we be separated, I and thy people, from all the people that are on the face of the earth."

[To be continued.]

#### THE TESTIMONY OF THE SONG OF MOSES, COMPARED WITH THE SENTIMENTS OF MODERN JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

IN one of those passages of mingled invitation, reproof, and promise, which are scattered in

rich profusion throughout the prophetic scriptures, the Lord God of Israel is pleased to declare for the support and consolation of his servants, that the ultimate success of the ministration of his holy word is no less certain, than the effects of that influence which the vicissitudes of the seasons exercise upon the earth, in causing it to yield its fruits for the use of man. *For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.\**

There are, perhaps, few persons called to labour either in the field of Jewish or Heathen missions, to whom the words now quoted, or other similar promises have not, in an hour when they were almost about to faint because of the difficulties and discouragements of their work, afforded new strength and vigour, animating them to go on in the career of self-denial and patient endurance of every painful circumstance, in the assured hope, that the seed which they scatter, shall at length spring up, and bear fruit, even when they perhaps shall no longer be numbered in the registers of the church militant,

\* Isaiah lv. 10, 11.

but shall have taken their place among the spirits of just men made perfect, in those abodes of rest, where they shall await their final glorification on the morning of the resurrection.

My attention was led to the above passage of the evangelical prophet Isaiah, from the connection which it seems to have, with what is intended to be the immediate subject of this paper, wherein I propose to offer some supplementary observations to my former communication, containing remarks on the Song of Moses.\*

That sacred composition, as I have already remarked, was penned by the lawgiver of Israel, at the command of the Lord; delivered in the following remarkable words. *Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed.†*

We are informed by the apostle Paul, that the veil which was upon the face of Moses, when he spoke to the children of Israel after his second descent from Mount Sinai, had a typical meaning. It signified the darkness which for so many ages was to remain on the hearts of that people in reference to the spiritual import of the dispensation of Moses, and the writings of the prophets. Indeed, there seem to have been few circumstances of a remarkable nature, in the earlier history of Israel, which were destitute of such a mystical reference to events of later ages. Their passage through the Red Sea was a figure of Christian baptism. The rock which was smitten to supply them with water, represented Christ. The water which they drank from the rock, was an emblem of the abundant effusion of the Spirit, to be given under the dispensation of the Messiah.\* From these various examples, we seem to be justified in seeking some hidden analogies between the circumstances in which the Song of Moses was delivered to the children of Israel, and those of the yet future period, when the words of that Song shall fulfil the purpose for which it was originally given, namely, that of *testifying against them as a witness*, and convincing them of the nature and aggravation of those sins, on account of which, God has been pleased

\* See Jewish Expositor for October and November 1818.

† Deut. xxxi. 19—21.

\* 1 Cor. x. 1—4.

to withdraw from them the light of his countenance, and to scatter them among all nations.

Now, it is observable, that this Song was given immediately before the death of Moses, and consequently when the children of Israel were just about to enter into the land of Canaan under Joshua the successor of Moses. Does it not seem probable therefore, that it is destined in the unchangeable purposes of God, to be of signal use in convincing that people of sin, and thus, in the latter ages, preparing the way for their second entrance into Canaan? Assuredly, a portion of sacred writ which was communicated for such an important end as that of bearing witness for Jehovah against the children of Israel, will not fail of accomplishing that for which it was sent.\* The vision may tarry long, *but at the end it shall speak and not lie.*† It appears, by no means therefore, an unlikely conjecture, that as the Song of Moses was given immediately before the first entrance into the promised land, so it will only be understood by Israel at the time which immediately precedes their second restoration; and that this sacred composition, then first read with a heart enlightened by the dawning of Gospel truth, shall have an important share in leading to that solemn review of the whole past conduct of the children of Israel, which seems to be indicated in the

following words of the prophet Ezekiel, which are descriptive of their state of mind after their final restoration. *Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and your abominations.\**

How far the present sentiments of the Jewish nation, with respect to their own character and conduct are removed, from the account of both, which is given in the Song of Moses, may be evinced, by examining what has been written on this subject, by their most approved writers of later times.

It is not to be denied, that in the pages of David Levi's Dissertations on the prophecies, are to be found many direct and unequivocal acknowledgments of the sins of his nation. In one passage, he says, 'After the future redemption they will never go into captivity again, because they will continue steadfast in their duty to God, as mentioned Deut. xxviii. 6. *And the Lord thy God shall circumcise thine heart,* &c. as above explained, neither of which were accomplished during the continuance of the first temple, or at the coming of Jesus: but on the contrary, they were split into factions, committing robberies and murders on each other with impunity: to which we may add, the heresies of the Sadducees and other hereticks; so that

\* Isaiah lv. 11. † Habak. ii. 3.

\* Ezekiel xxxvi. 31.

their wickedness being thus enormous, God removed them entirely from off their own land.”\*

In commenting on Isa. lix. 1. *Behold, the hand of the Lord is not contracted, so that it cannot save; neither is his ear grown dull, so that it cannot hear*, Levi observes, “By this introduction, the prophet intended to point out to us the cause of the length of this dreadful captivity; that it is all owing to the wickedness and transgressions of the nation; and therefore God would not hear them; but if they were to seek him in sincerity and truth he would answer them; for his hand is not contracted, nor his ear dull, as he says, ver. 2. *But your iniquities have made a separation between you and your God; and your sins have hidden his face from you, that he doth not hear.*

Upon this passage, Levi has a note as follows, “This is the real cause of this long and dreadful captivity; for if they were to repent of their sins, and amend their lives, they would instantly be redeemed, as I have shewn elsewhere: (See my Letters to Dr. Priestly, in answer to his Letters to the Jews, part ii. p. 102.) but there is so little true religion among them, and they think so little of their future redemption, as scarcely to give themselves any concern about the prophecies, which foretel that important event: nay, numbers of them

hardly believe a syllable of those prophecies or of revelation in general.”\*

The same writer introduces his remarks upon the prophecy which begins at Ezek. xx. 32. in the following words: “This prophecy (as the learned Abarbanel observes) is of the utmost importance, and requires our most serious consideration; as it contains an account of the greatest part of our sufferings, which we have already undergone; as also a true picture of the *present* impious and irreligious behaviour of our nation; although it is upwards of two and twenty hundred years since the delivery of this prophecy: consequently, there cannot be a stronger proof of the truth and verity of divine revelation than this.”

If the Dissertations of David Levi, contained no sentiments of an opposite tendency to those already quoted, we should willingly give him credit for an undeviating acquiescence in the testimony of Scripture, with regard to the general character and conduct of the Jewish people. But there are various passages in his Dissertations, where he holds language very inconsistent with the sentiments already quoted. Thus, he represents the Jews during their long and dreadful captivity, as having formed two different parties. “The one, consisting of such, who through the length of the captivity, numberless massacres, persecutions, and

\* Levi's Dissert. vol. i. p. 43.

\* Levi's Dissert. vol. ii. p. 23.

banishments, would not have sufficient fortitude to support them, and would therefore seem to apostatize, and pretend to embrace Christianity, but in their hearts secretly adhere to the true faith and law of Moses; and such are at this day called, *דבוסים*, *the compelled ones*; because they act by compulsion: for as soon as they can by any means escape from the popish countries, they instantly return to Judaism.

"The other consists of those, who, notwithstanding all their sufferings, have constantly adhered to the truth; made open profession of their faith, and been at all times known by the surname of Israel, of whom there are but few left, in comparison with those which formerly existed."\*

It is true, that Levi afterwards represents, both of these parties of his nation as returning to God by sincere repentance, at the period of their future restoration. But then, it is not easy to see, upon Levi's scheme, where is the necessity for such a return to God by sincere repentance, for, according to his view of the matter, one of these parties have constantly adhered to the truth, and made an open profession of the faith: and the other party, although compelled to dissemble, have yet, it would seem, "in their heart, secretly adhered to the true faith."

In various other parts of his work, Levi claims for his na-

tion, the merit of having sustained the most dreadful and long continued persecutions for their adherence to the true unity of God.\* In one place, indeed, he represents them as formed and chosen of God, "to hand down the knowledge of his unity among the nations hitherto; and at their restoration be the means of bringing all mankind to the true knowledge of God."† He avers, that "no doubt it was this abhorrence of idolatry, that caused the great body of the people to disbelieve the new doctrine of Jesus; justly considering it as repugnant to the law of God which he had given them by the hand of his servant Moses. It is this also that enabled them for upwards of seventeen hundred years, so strictly to maintain and preserve the doctrine of the divine unity, in opposition to a plurality of persons; and for which they have suffered such dreadful persecutions, and waded through torrents of their own blood."‡

Levi maintains also, that the sins of the nation are to be expiated by the captivity.§ He applies to the Jewish people, the prophecy in the liid of Isaiah,|| and consequently, each of the attributes of righteousness, meritorious and expiatory sufferings, and all-availing intercession for sinners, which are ascribed to the glorious

\* Levi's Dissert. vol. i. p. 30.

\* Levi's Dissert. vol. i. p. 52. 233.

† Ibid. p. 266. ‡ Ibid. vol. ii. p. 235.

§ Ibid. vol. i. p. 209. || Ibid. p. 225.

personage, who is the real subject of that most wonderful prediction.

Now, it cannot but be obvious, that all the passages of the second class which we have cited from the writings of Levi, wherein he ascribes to his own nation the high merit of having been the only witnesses and martyrs for the doctrine of the divine unity, of having either openly adhered to the truth, or secretly held the faith, of expiating their own sins, and bearing the sins of others, and making intercession for them, we say that all the passages wherein Levi claims these exalted features of character for the Jewish nation, are not only inconsistent with what he has himself elsewhere testified concerning their wickedness, and impiety, and utter contempt of the scriptural promises of their future redemption; but they are in direct contradiction to the witness of God himself, as contained in the Song of Moses, with regard to the character and conduct of his own people.

If we next examine the work of Rabbi Crooll, another Jewish writer of the present day, in reference to the estimate he forms of the character of the Jewish people: we shall probably discover as little consonance between his representations, and the testimony of the great Legislator of Israel.

It must be acknowledged, that there are in the pages of Rabbi Crooll, such general admissions as that Israel have sinned, and for their sins have

been sent into captivity; but we shall in vain look for any traces of that spirit of deep national or individual humiliation which will certainly mark their character at the period of the second restoration, when, as already mentioned, they shall loathe themselves in their own sight for all their abominations.\* The following passage from Rabbi Crooll's Restoration of Israel, may illustrate what I have now said. The first part of it is an imagined address by the Lord himself, to his ancient people.

"Now for the idolatry of your fathers and your own sins, you shall go abroad and make an atonement; and the atonement shall be, that you shall preach against idolatry among the nations. I know that you will suffer much, and you must suffer, yea, even a great deal for my name's sake, but never despair, remember that I have passed my holy word already to make thee lord over all the sons of Adam, and in due time I will fulfil my word; I also will never forget them that shall be kind to you, but all those families that trouble you, they shall receive punishment.

"Jews and Gentiles believe that God created the heaven and the earth, and all that is in them; the Lord created mankind that they should be happy, but the sons of Adam turned aside. What was to be done? they must all return, but there must be some means

devised to bring them all back ; here God acted like a wise husbandman, who having one bushel of fine wheat will not keep it concealed, for so it never will increase ; but he will scatter it abroad, and by so doing he expects a good harvest. And the only seed which was to be scattered, was Israel, for they are the ministers, they must preach, but no others ; as it is written : This people have I formed for myself, they shall shew forth my praise, *but not the gentiles*. Isaiah xliii. 21. And again, O give thanks unto the Lord ; call upon his name ; make known his deeds among the nations. Psalm cv. i. Declare his glory among the heathen, his wonders among all nations. Psalm xciii. 3. Thus far it is proved, that Israel was scattered first to suffer, and secondly to preach to all nations.\*

The next passage will tend to shew what are Mr. Crooll's ideas of the manner in which Israel was to preach to the nations.

"When Israel was scattered abroad, the nations observed that this people differed from all nations in laws and ceremonies ; and one of the nations said to a Jew, Come and take my daughter for a wife : he said, I am forbidden by my law : then he said, Come and eat with me : he answered and said, My law has forbidden me to eat with you. The Gentile said, Give me information in

your law. The Jew began to expound to him the law : and thus the Gentiles in process of time obtained a considerable knowledge in the Jewish Scriptures. Then the Gentiles began to explain those Scriptures in a different way : and because Israel would give no ear to their improper explanation, they began to butcher them, killing and murdering men, women, and children, and the property of Israel they divided among themselves. But Israel did not cease to preach, still knowing their duty ; they preached not only in one country, but every where they preached wonderful sermons, and that in every corner of the world. Now this fact, which I have here stated, is acknowledged by all nations ; and in one corner, and in one city, Israel preached a sermon, and his text was, *That it was better to die courageously for the law*, &c. and as he said, so it was done. *Fifteen hundred* of them took knives and stabbed their wives and children ; afterwards the men set fire to the place wherein they were, and all of them became a burning sacrifice to the law of their God: Such surprising sermons, Israel preached in almost every country.\*

It is apparent from the foregoing passages of the work of Rabbi Crooll, that he conceives the Jews during their captivity to have sustained the office of meritorious and martyred

\* Crooll's Restor. of Israel, p. 81, 82.

\* Crooll's Restor. of Israel, p. 82, 83.

preachers of righteousness. And as they are thus, according to his view, to make atonement for their former sins, it seems necessarily to follow, that their future restoration is to be a matter of right, rather than of mercy. How opposite these sentiments are to the testimony given in the song of Moses, and many other passages of scripture, must be obvious to every one who is intimately acquainted with the Bible. In that song, they are characterised as *a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this; that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up.\**

Now we would ask, how it is possible that a nation bearing such a character could be qualified to preach to the Gentiles? We will say nothing at present with respect to the shocking acts of murder and self destruction, which Rabbi Crooll places among the sermons preached by Israel; but will confine ourselves simply to the testimony of the scriptures, as the most effectual way of overthrowing the errors of the modern defenders of Judaism. Let us, therefore, attend once more to the character of their captivity, as drawn in the sacred pages. "*And ye shall be left few in number, whereas*

*ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that, as the Lord rejoiced over you to do you good, and multiply you; so the Lord will rejoice over you to destroy you, and bring you to nought; and ye shall be plucked off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth, even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.\**

Is there any thing in this passage, which can lead to the conclusion, that the children of Israel were during their captivity to sustain the high office of preachers of righteousness; according to the notions of rabbi Crooll which have been cited? Is there not on the contrary, a stamp of dishonour, and degradation of the deepest kind, put upon this once happy and highly favoured nation, as a punishment for their past sins?

There is a passage, even more directly to this purpose, in the prophecies of Ezekiel. "*Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them, for the*

\* Deut. xxxii. 29, 30.

\* Deut. xxviii. 62—64.

blood that they had shed upon the land; and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. And when they entered unto the Heathen, **THEY PROFANED MY HOLY NAME**; when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for my holy name, **WHICH THE HOUSE OF ISRAEL HAD PROFANED AMONG THE HEATHEN**, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, **WHICH YE HAVE PROFANED AMONG THE HEATHEN, WHITHER YE WENT**. And I will sanctify my great name which was profaned among the heathen, **WHICH YE HAVE PROFANED IN THE MIDST OF THEM**; and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh,

and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.\*

It may now well be asked: What is there in common to the sentiments of rabbi Crooll, and the plain unequivocal declarations of sacred prophecy? Where do we, in the pages of inspiration, find it said, that during the captivity of Israel, they are to bear testimony to the truth of God? It is, on the contrary, altogether manifest, from what we have cited from the prophet Ezekiel, that the purification of Israel is to take place only at that time when they shall be restored to their own land, and that during the whole of their captivity, they shall continue, by their wicked and unrighteous conduct, to profane the holy name by which they are called? The opinions of Mr. Crooll on this subject, are therefore in direct opposition to the testimony of God in his holy word.

There is one other modern Jewish work, of high pretensions to authority, to which I have referred, to discover if it contains any mention of that sacred composition, with regard to which the Lord commanded Moses, as follows: *Now, therefore, write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of*

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\* Ezek. xxxvi. 17—27.

*Israel.\** It might naturally have been supposed, that any elementary work of a religious nature, containing instructions for the Jewish youth of both sexes; and published under the sanction of rabbi Solomon Hirschell, would not entirely have omitted all reference to a portion of scripture, which was given under circumstances of such peculiar solemnity, and for an end, so transcendently important, as that of bearing witness for the Lord God of Israel against his people. But, it is nevertheless true, that in the work to which I allude, which bears the title of *שרשי אמונה* Elements of Faith, for the use of the Jewish Youth, &c. by S. I. Cohen; I cannot discover that there is any mention of the Song of Moses, or any reference even of the most indirect nature to its contents. What can be the reason of this circumstance? Are we to account for it by supposing, that the modern teachers of Israel do not like to exhibit to the view of their youth, those portions of the Holy Scriptures which contain the most unequivocal testimony concerning the wickedness and depravity of the nation? Or are we to suspect the shepherds of Israel of being more anxious to feed themselves than to feed the flock.†

The writer of this paper, had some years ago, the honour of waiting upon rabbi Solomon Hirschell in his own house, in

company with a very distinguished friend of the Jewish cause; and it gives him pleasure, to bear testimony to the polite reception which his friend and himself met with from the learned and respectable Israelite. Were he again permitted to wait upon Dr. Hirschell, and in a friendly manner to enter into a discussion of those momentous subjects which have reference to the future prospects of the Jewish nation, he would perhaps feel disposed, with all deference to the learned rabbi, to ask some such questions as the following:—

1st. Wherefore is it, that in a book of elementary instruction for the Jewish youth, published under the sanction of the learned rabbi, there is nothing said concerning the redemption of Israel, by the Messiah, excepting what is contained in the following short and meagre sentence? \* “We believe that the Redeemer will come at the time appointed, which is known to God alone; who will gather the dispersion of Israel, and restore the government to the house of David.”

Is this then all that the teachers and shepherds of Israel have thought worthy of being told to the lambs of their flock, concerning that glorious person, whose advent, and work, and reign, have been the burden of the songs of all the

\* Deut. xxxi. 19.  
† Ezek. xxxiv. 2.

\* אנחנו מאמינים שיבוא הגואל לעת קץ הנודע לאלהים לבדו ויקבץ נדחי ישראל וחשוב המלכות לבית דוד

Prophets and holy men of old? Concerning whom, Isaiah testified in language too sublime to be applicable to a mere man; \* *And he shall judge with righteousness the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.* Concerning whom, Jeremiah spake, † *Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, Jehovah our Righteousness.* ‡ Concerning whom, the pious psalmist of Israel thus writes in language used by the Messiah himself. *I will declare the decree, The Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the*

*earth for thy possession. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*"

But time would fail me to cite even a hundredth part of what the prophets have written respecting the Lord Messiah; and when we see the cold and formal manner in which that theme is dismissed from the pages of this Jewish Catechism, or Elements of Faith, which kindled into its most elevated raptures the harps of the prophets, we are constrained to exclaim, *How is the gold become dim, and the most fine gold changed!*\* How is Israel, which was once planted a noble vine, wholly of a right seed, turned into the degenerate plant of a strange vine! †

It cannot but be admitted by the learned Rabbi Solomon Hirschell, and, indeed, by every one who believes the Old Testament, that the Jewish nation ARE NOW SUFFERING UNDER A PENAL SENTENCE OF LONG CONTINUED BANISHMENT FROM THEIR OWN LAND, WHICH IS TO CEASE, ACCORDING TO INNUMERABLE PROPHECIES, WHEN THEY REPENT OF THEIR SINS AND RETURN TO GOD, as is particularly promised in the two passages which follow.

*If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against*

\* ושפט בצדק רלים והוכיח במישור לעניי ארץ והכה ארץ בשבט פיו וכרוח שפתי ימית רשע והיה צדק אזור מתניו והאמונה אזור חלציו

† Jer xxiii. 5, 6.

‡ מה שמו של משיח אר" אבא יהוה שמו שג' וזה שמו אשר יקראו יהוה צדקנו "What is the name of the Messiah? Rabbi Abba said, Jehovah is his name; as it is said, And this is the name which they shall call him, Jehovah our Righteousness." Echa Rabati, Lam. i. 6. Quoted by Pearson on the Creed, p. 149.

\* Lament. iv. 1.

† Jer. ii. 21.

me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.\*

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, with all thine heart, and all thy soul: that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations whither the Lord thy God hath scattered thee.†

Seeing that such is the present condition of the Jewish people, I should be disposed, in the second place, to ask Rabbi Solomon Hirschell,

2. Wherefore is it, that in a book of elementary instruction for the Jewish youth of both sexes, published under

the sanction of the learned Rabbi, there is nothing said with respect to the nature of that sin, which has, during more than one thousand seven hundred years banished the ancient people of God from their promised inheritance?

3. Why, also, are the Jewish youth not instructed with regard to the nature of that repentance and confession of sin, which must prepare the way for their national restoration.

Surely, it is the duty of the shepherds of Israel, not to leave their flocks ignorant of matters which so nearly concern their salvation; and if we find that, in works designed for the instruction of the youth of Israel, their minds are in no degree directed to the consideration of the nature and reasons of the sentence of banishment, which is still in force against the Jewish nation, or to the means of averting the divine wrath, we must consider the omission as melancholy evidence of the fulfilment of the prophecy, *And the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.\**

I know not, Sir, whether the Jewish Expositor ever meets the eye of Dr. Hirschell, but, as I think it probable, that it is read by some of the Jewish nation, I hope, that they will be led to consider with deep attention, the testimony concerning their national character,

\* Levit. xxvi. 40—42.

† Deut. xxx. 1—3.

\* ואברהם חכמת חכמיו ובנית נבניו

Isa. xlix. 14. תסתתר

which is contained in the Song of Moses; and in closing this paper, I would direct the attention of your Jewish readers to a singular coincidence between the scriptural account of the punishment of Cain for the murder of his brother Abel, and the fate of the Jewish nation during the last seventeen centuries. Cain was made *a fugitive and vagabond upon the face of the earth,\** for this foul act of murder. Now, it cannot be denied, that a similar sentence was passed on the Jewish nation, when Jerusalem was destroyed by the Romans, for Moses himself testifies, that among the nations, *Israel shall find no ease, neither shall the sole of their foot have rest,†* and all history shows that the sentence has been literally executed.

I would leave the inference to be drawn from this remarkable coincidence to the consideration of the Jewish reader, and I shall conclude, by expressing an earnest wish and prayer, that all Israel may speedily look upon that Divine Messiah whom their fathers pierced,‡ and with deep penitential sorrow, confess this great act of national guilt; for, assuredly, this is the repentance which must precede their final restoration as a nation to the promised land, and to their long lost precedence among the nations of the earth.

I am, your's, &c. C. W.

## ON THE DIVINE SONSHIP OF CHRIST.

To the Editors of the Jewish Expositor.

Gentlemen,

I beg to offer my acknowledgments to your correspondent B. H. for the favour he has done me in noticing my remarks on the divine Sonship of Christ, which appeared in your Number for August of the just expired year. I confess, I should have felt more deeply indebted to this worthy Gentleman, had he not merely taken exception at my manner of treating the subject, but proceeded himself to throw additional light upon it, and, as it were, *ex fumo dare lucem*. It is a subject worthy of a master's hand; and since truth is what we wish to see portrayed, I should have rejoiced in witnessing a delineation of it by an abler pen, more faithful and exact, than that which I had submitted to your readers. But although dissatisfied with my imperfect sketch, your Correspondent has not indulged us with any thing of a decisive nature which we could substitute for it. To me, the Sonship appears to be a point of the first magnitude, and such as ought not to be slurred over, or evaded, since it is considered by many judicious divines, as the very hinge upon which the doctrine of the Trinity depends. Besides that of *Son of God*, (says a late writer) there is, perhaps, no other term applied to Christ, which *simply and in itself*, and without recurring to other evidence, ex-

\* Gen. iv. 12. † Deut. xxviii. 65.

‡ Zech. xii. 9—14.

presses his *divine* personality. Let the term, "Son of God," be established as the scriptural designation of the divinity of our Lord and Saviour, and the idea of divine and proper personality is eternally preserved in our opinions respecting him." On this account, I cannot but object to the sentiment of B. H. as expressed in the following terms. "It is enough for the Christian to know, that he has an Almighty Saviour, who is both God and man in one Christ." Because although this is a truth, yet it is not all the truth. Taken by itself, "it is" not "enough." Taken by itself, it would go to destroy the doctrine of the Trinity. It is indeed a mighty truth, that "God was in Christ;" and that "all the fulness of the Godhead dwells in him bodily" or substantially. But a man may subscribe to this, and still want light in respect of the peculiar nature of the  $\eta$  Θεοῦς Godhead which is in Christ. Now, it is certainly important, not only that we should acknowledge this fact of the Deity inhabiting the manhood, but that we should, in addition, entertain determinate ideas of the  $\tauὸ$  Θεῖον, Divinity which is become incarnate. It is of the first importance to be assured, whether in the unity of the divine essence, there subsists more persons than one, or not; and whether "these three persons," οὗτοι οἱ ἴσους, Father, Son, and Spirit, are, or are not, the one divinity,  $\varepsilonν$  τῷ Θεῷ, which is resident in Jesus.

Else, after all our confessions touching the incarnation, we shall be in danger of superstitiously rearing our altar, like the Athenians of old, "To an unknown God." It is difficult to ascertain what are B. H.'s sentiments on the Trinity; but this at least is pretty evident, that he considers *the Father* to mean only the *Essence* or *Godhead*. This is so strongly impressed upon his mind, that in his quotation from Parkhurst, under the word  $\piατερ$ , although he gives two of the senses there stated, namely, 1st. That the term *Father* stands for "the divine Essence or Jehovah, considered as the Creator, &c." and, 2dly, "The Divine Essence considered as the Father of the human nature of Christ,"—yet he omits to give the third sense, namely, that—"personally, it denotes *the Father* in the ever-blessed *Trinity*, as distinguished from *the Son*, (God-man) and from the Holy Ghost!" Now, B. H. was aware, that one of my arguments against Dr. Clarke's statement turned upon this, That inasmuch as the paternal and filial relation is made to subsist between the first and the second person in the Trinity, and not between the second and the third, the titles of *Father* and *Son* appear to respect Divine personality, and not, as some imagine, the incarnation, which rather has reference to the agency of the Holy Spirit. My remark was this, "That if his Sonship is to be restricted to his human nature, begotten

through the creative energy of the Holy Ghost, then, although our Lord may very properly be called the *Son of God*, inasmuch as the blessed Spirit that produced his humanity is God, yet it does not appear that, in this respect, he could possibly be called, as he is, "the *Son of the Father*," τὸ υἱὸς τοῦ πατρὸς. If the relative term, Son, refer solely to his being begotten, as to his human nature, by the Spirit,—then it cannot apply to the *first* person in the Godhead as his Father, but to the *third*, the acknowledged agent in the miraculous conception; and in reference to this, Christ is plainly styled the *Son of God*, but not, the *Son of the Father*: "the Holy Ghost shall come upon thee, therefore that holy thing which shall be born of thee, shall be called the Son of God." But this does not in any way account for the established order of the glorious Trinity, "in the name of the *Father*, and of the *Son*, and of the Holy Spirit;" where the filial title stands next in order to the paternal, and evidently relates to the *first* subsistence, and not to the *third*." But that I may omit nothing of importance in B. II's strictures, permit me to remark upon them as they occur.

1. A hint is thrown out in intimation of the Divine Sonship being a doctrine which borders upon "what is called high Arianism." But every body knows, that the highest Arianism is infinitely below

the standard of truth, since it denies Father and Son to be τὸ εἶναι καὶ τὸ αὐτὸ Θεῶν, *the one and the same Godhead*. The Divine Sonship was what Arius took exception at; and if one tenet, more than any other, is diametrically opposed to Arianism in all its degrees, it is this which the Son himself inculcates; ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν *"I and the Father are one,"* (theion,) one Godhead. We are not concerned with the reasonings of men upon this grand doctrine, namely, that (as they say) if the Son be begotten of the Father, the Father must be older than the Son; because a statement like this is so singularly carnal, so strongly charged with the idea of the corporeity of the Deity, and so entirely unworthy of that Being who is purely "Spirit," and is *what* he is, naturally, and eternally, *whatever* that may be, that it can never have much weight, it carries its own refutation along with it. Indeed it assumes a principle which is utterly subversive of what is peculiar to revelation, namely, that we are authorised in sitting in judgment upon the word of God, and justified in rejecting any portion of it, if it should seem to be unreasonable. The believer takes it for granted, that the name in which the Apostles were commissioned both to teach and to baptize, is the name of God; he is therefore satisfied, without reasoning further on the subject, that Father, and Son, and Spirit, are "the Alehim of the He-

brews," even the three who bear witness in heaven, and that "these three persons are one Jehovah." It is written, that "*the Father sent the Son to be the Saviour of the world?*" This is demonstration of the Son's Divinity: since, if the *Son* meant no more than the *human nature*, this could not be *the Saviour of the world*. But the Son is the Saviour, and therefore the Son is Jehovah; for "I, even I, am Jehovah, and besides me there is no Saviour." This the *Jews* know, and no other doctrine than this will suffice for the conversion of *Jews*; "I Jehovah, am thy Saviour, and thy Redeemer," this is Israel's Creed, and it is the Creed of the Christian, who believes Father, and Son, and Spirit, to be the אלהי עולם *Alehim of Eternity* of Isaiah (xl. 28.), and who are declared to be Jehovah יהוה.

2. The sentiments of the fathers of the first three centuries are, it seems, of no weight with your correspondent; nor are they with me, farther than this, that they go to shew in what light the primitive Christians viewed an important doctrine of Christianity. It is the rage with some, to disparage the opinions of others, for no other reason than that I can discover, than that they may make room for their own. That "*Scripture contains all that is necessary to salvation*," is a great truth; this, however, is not the contested point. The question at

issue is, what is the real sense of Scripture on the Sonship of Christ—"What think ye of Christ? *Whose Son* is he?" Is he only the Son of David? If so, how then doth David call him "Lord?" and "my Lord?" If David call him Lord, and his Lord, how is he no more than *his Son*?" The enquiry therefore remains, "*whose Son* is he?" We say, with John, "*the Son of the Father*." And this accounts for what Christ declares, that "no one knoweth *the Son*, *for υιος*, but *the Father* ο πατηρ; neither knoweth any one the Father, save the Son, and he to whomsoever the Son will reveal him." Losing sight of this, and imagining that the Fathers are introduced to *supersede* Scripture, your correspondent shoots beside the mark. But when Scripture is adduced, it is all swept away at a brush like a cobweb; "with regard to the Scriptures cited, *not one* of them *appears to me* to prove the point." This is rather unfortunate. But since B. H. thus shews *his* opinion, where was the crime in shewing my readers what were the opinions of a cloud of witnesses of the first ages? Does he suppose that "a Jew," in perusing your Expositor, will be likely to pay more "deference" to his, or to my opinion, than to that of "such writers as Tertullian, Origen, &c.?" Some of the *Jews* are learned men; and these, should they chance to alight upon your pages, would, it is probable, put greater con-

fidence in explanations of Scripture by those venerable characters, the fathers, than in any thing that such pigmy Expositors as ourselves might advance. At any rate, our statements would not fall in their esteem, from the circumstance of their being found to coincide with those of such men as the individuals cited in my last paper.

3. Kiss the Son; this, says B. H. does not "prove that he is the Son as to his divine nature." But if the kiss imply, not only reverence and submission, but *worship* and *adoration*, then it does prove the Son to be divine; and were he merely a human son, it would scarcely be added, "lest *he* be angry, and ye perish from the way when *his* wrath is kindled but a little;" and much less that "blessed are all they who *put their trust in him*." But we are referred to the Acts, to see that it only intends the resurrection. Is he then *made to be* the Son by being raised from the dead? He was indeed, in a certain sense, begotten from the dead, and hence called the firstborn from the dead; but even before his death, and consequently prior to his resurrection, he was declared to be the Son of God. "*This is my beloved Son*," so said the Father. We confess that Christ was proved a Son, not made so, by his resurrection; in Romans i. 3, 4, the genuine interpretation is given; "the Gospel of God concerning his son, Jesus Christ our Lord, *who was made*

of the seed of David according to the flesh, (or human nature), *and declared*," or "marked out determinately as being the Son of God with power, by the resurrection from the dead." *The Son* had said before, that *he himself* had power to lay down his life—as *Man*, and had power to take it again; or, to adopt another phrase of his, to vacate his *Temple* for a season, and let it be demolished, and afterwards to raise it up and reinhabit it; all which savours strongly of the Son's divinity, so that in the contemplation of his resurrection we are constrained to exclaim, as the centurion did at witnessing those marvellous occurrences which attended his *death*,—"Truly this was the Son of God?"

4th. It seems, I ought to *prove* that the personal titles of Father, Son, and Spirit, are expressive of the relation in which the three divine persons in the Godhead stand to one another; and this, because some people take them to be "names, *not of nature*, but of office." Rather, those persons should prove their own point, as most needing proof; since it is strange to imagine the first person in the Deity to be called the Father, in relation to the second who is called the Son, in respect of *office*; whereas it is impossible for the tongue of men or of angels to give utterance to language more decidedly expressive of a relation in *nature* between the first and the second subsistence than the

terms of Father and Son. "The only begotten Son, in the bosom of the Father," is, amongst others, a form of speech no way implying office, but every way intimating an union of persons in an unity of nature. But as I have pursued this at some length in "the Extracts from three Letters to a Friend on Sabellianism," which you have kindly promised to insert shortly in your invaluable work, I will not now enlarge.

5th. I am taxed with citing a *Heathen*, to prove the divine Sonship; which, however, is an error of your Correspondent: he mistakes illustration for proof. My expression was, "If a heathen could say, &c." Not to urge, that truth is truth, though issuing from a heathen; and therefore the great Apostle of the Gentiles quotes from the heathen *Aratus*, his "τοῦ γὰρ καὶ γένος ἐσμεν,"—from the heathen *Menander* his "ῥθειρουνσιν ἡδὴ χρῆσθ' ομιλίας κακὰς,"—and from the heathen *Epimenides* his "Κρήτες αἰεὶ ψευδεῖς, κακὰ θηρία, γαστέρες ἀργαί."

6th. With respect to my proofs from scripture, it is again asserted, "that it does not appear that any of them will prove the point." B. H. fairly quotes the passages, and the reader must see that they are copious, and they appear to me exceeding strong in proof; yet B. H. though of a different opinion, makes no sort of attempt to give them, separately and severally, another and more consistent expla-

nation, but satisfies himself with enquiring, "What is there in all those Scriptures to prove that our Lord Jesus Christ is the Son of God with regard to his divine Nature?"

I answer, much, every way; but chiefly, that to him, as the Son, is ascribed, 1. Divinity, and eternal majesty, for "to the Son he saith, Thy throne, O God! is for ever and ever."

2. The Form, Image, and exact delineation, of substantial Divinity, which makes him a Son as to his superior Nature.

3. "Equal with God,"—and "my Fellow, saith Jehovah."

4. Peculiar Filiation, the *only* begotten; and to which of the angels said he at any time, Thou art *my* Son, I have *begotten* thee? But to the Son,

τοῦ υἱοῦ, he saith, Thy throne, O God! &c. 5. Eternity a parte ante,—"his dear Son, he is before all things."

6. The creation of all things,—"the Son, by whom he made the worlds."

7. The Support and End of all things, &c.—"all things were created by him, and for him (he being, as Son, the proper *Heir of all things*), and he is before all things, and by him all things consist."

8. Worship,—"when he bringeth in the *First begotten* into the world, he saith, And let all the angels of God worship him." In conclusion, I take leave to refer to a pamphlet on the Sonship of Christ, by Richard Watson, London, 1818.

"Let us shew, first (says this able writer), that the Son is *divine*, and we escape Socini-

anism; and, secondly, that he is divine *as a Son*, and we shun the Sabellian heresy,—that sliding path, which infallibly, although by easy descent, has conducted thousands to join the ranks of those who deny the Lord that bought them.”

### EXONIENSIS.

#### POSTSCRIPT.

I beg to notice a misprint in my last insertion, at page 16 of your January Number—“the fear of *Jehovah* is the beginning of wisdom, and the knowledge of *the Holy One*,” it should have been the *Holy Ones*, “is understanding.” Proverbs ix. 10. The word is plural, קדשים *Kedoshim*, and it refers to the personal subsistences in *Jehovah* the selfexisting essence. In *Joshua* xxiv. 19—it is joined, as an epithet, to the plural title *Alehim*, קדשים *Alehim Kedoshim*; “ye cannot serve *Jehovah*, (said *Joshua* to the people), for he is an *Alehim* that are holy,” or “he is the *Alehim* the *Holies*.” And it is remarkable enough, that at the second verse of the same chapter, the title *Alehim* is connected with another plural epithet; “thus saith *Jehovah*, the *Alehim* of Israel, Your fathers, they served other *Alehim*,” that is, אלהים אחרים *Alehim aherim*, strange or foreign *Alehim*. It is therefore manifest, that *Alehim* is as strictly plural when applied to the Deity as when applied to idols; so that even the points are not varied; but they determine it to be plural, both when it occurs in the absolute form, and also when it is placed in a state of construction. The triple קדוש *kedosh* of *Isaiah*, in his sixth chapter, will go to explain the Number of persons, or modes of subsistence, intended by the *Alehim kedoshim* of *Joshua*: it restricts them to three, the Father, Son, and Spirit, and who are adored distinctly in the revelation by John, after the fore-cited manner of *Isaiah*—“Holy! holy! holy! Lord God Almighty, which was, and is, and is to come,” (c. iv. verse 8.) How long will our elder brethren, the Jews, refuse to subscribe to this sublime doctrine of their own Scriptures? Do our Scriptures speak of πατήρ, the Father, of υἱος or λόγος the Son or Word, and of πνεῦμα ἅγιον the Holy Spirit, as being personal distinctions in εἰς θεῖον one Godhead? And are not the Jews aware, that this is a statement derived from the law and the prophets? Do not their own Scrip-

tures speak of אב *ab*, the Father, or בר *bar* or דבר *dabar* the Son or Word, and of רוח הקדש *ruach hakedosh* the Holy Spirit? And are not these blessed personages the triple *kedosh* of *Isaiah*, and the *Alehim kedoshim* of *Joshua*? And, to complete the agreement, are not their *Alehim* declared by Moses to be, יהוה אחד *Jehovah achad*, “one *Jehovah*,” Deut. vi. 4. To conclude, by a comparison of a few passages in Deuteronomy, from the fourth to the sixth chapter inclusive, our Jewish brethren may satisfy themselves both of the plural force of the title אלהים *Alehim*, and also of its being plural even when employed to designate the God of Israel. 1st. That it is plural, is plain from Deut. iv. 28. “There ye shall serve *Alehim*, which neither see, nor hear, nor eat, nor smell:” for here it governs four plural verbs. Again, in chapter v. 7—“Thou shalt have no other *Alehim* before me!” here it is connected with the plural adjective *aherim*. And this occurs again in chapter vi. 14—“Ye shall not go after other *Alehim*.” 2dly. That it is plural also, when intending the true God, will appear from the following—Deut. iv. 7—“For what great nation is there, to whom belong *Alehim* that are near unto them (קרבים *kerobim*, in the plural,) like *Jehovah* our *Alehim*, in all things that we call upon him for?” And in v. 26—“For who is there of all flesh, that hath heard the voice of the living *Alehim*, אלהים חיים *Alehim hayim*, in the plural, speaking out of the midst of the fire, as we have, and lived?”\*

### ON THE SABBATH.

To the Editors of the Jewish Expositor.

Gentlemen,

It being the object of your work, to remove existing prejudice, and to lead the minds of our Jewish brethren to embrace the Christian religion, as the perfection of the Jewish polity; I am induced to send you a few observations on the Jewish and Christian sabbath; hoping from the remark in Mr. Solomon's journal, that if

\* We must here take our leave of this question. Ed.

you allow them a place in your valuable miscellany, the subject will not be unwelcome.

God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made. These words clearly evince a solemn consecration of the seventh day to God's service, by its being made a commemoration of his finishing the creation of the heavens and the earth. How far this day was observed by Adam and the patriarchs, has been so much disputed, and learned men on both sides have felt equally confident upon the subject, that I shall wholly omit that point, and pass on to the sabbath which was given to the children of Israel in the wilderness of Zin, where God imposed an absolute necessity upon the Jews, to abstain from all manner of work, and annexed the punishment of death to the breach of that law. The change therefore which necessarily arises to a Jew, on embracing Christianity, in observing a different sabbath, must engage the attention of those descendants of Abraham, who are led to receive the Lord Jesus Christ as their Messiah; and regard the profession of Christianity, as a subject of vital importance to their eternal interests. This striking variation between the Old Testament, and New Testament churches, involves some very essential considerations, and I therefore purpose sending you some few

observations upon the following subjects:—

1st. That the law of the seventh day sabbath was given in the wilderness of Zin, and that it is the sign of the covenant of works.

2dly. That the Lord Jesus Christ is the lawgiver under the Christian dispensation, and not Moses, whose office ceased, when the prophet appeared to whom the children of Israel were required to hearken. Deut. xviii. 18.

3dly. That there is no precept in the New Testament to keep the seventh day sabbath, and the dangerous consequences resulting from the observance of it.

4thly. That the Lord Jesus Christ having the power to change the sabbath, appointed the first day, and that the Apostles receiving their commission from him, only enforced his commands.

5thly. That the Lord Jesus Christ, and his Apostles, observed the first day, and the primitive Christians followed their example.

The Apostle Paul having himself been a strict observer of the law of Moses, knew well the prejudices which the converts to Christianity would feel, in giving up all the ordinances of the Jewish church. He likewise saw the danger which heathen converts were in, of turning to those ceremonies, and we find that some of the churches which he was instrumental in forming, did fall into Jewish customs; and

in the Epistle to the churches of Galatia, he reproves them on this account. In these churches it appears that there were converts from Judaism, for we find him saying, "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years." He would not say, How turn ye again, if they had never before kept those seasons; as if he should say, Why turn again to Moses, after having seen the glory of the Lord Jesus Christ; this is mixing law and gospel together in justification, perverting and obscuring the doctrine of free grace. The Apostle goes on, "Ye observe days, and months, and times, and years." I suppose him here to mean by days, the Jewish weekly sabbath day, by months, the time of New Moon, by times, the feasts of Passover, Pentecost, and Tabernacles, and by years, every seventh year, and every fiftieth year, which was the great Jubilee: as if he would have said, Know ye not that circumcision, the seventh day sabbath, and other Jewish times and legal rites are all done away in Jesus the great antitype; and under the Gospel dispensation, old things are passed away; behold, all things are become new. "Let no man, therefore, judge you, in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the

body is of Christ." In pursuance of this, St. Paul declared that all who believed in Christ, were entitled to all the blessings and promises of his church and kingdom; according to the most extensive sense of the Abrahamic covenant, and at the same time exempted from the incumbrance of the ceremonial law, and thus all mankind who accepted the gospel were admitted, not only to the same spiritual privileges, but much greater, even into their covenant explained and enlarged.

That the Gospel is the Jewish scheme enlarged and improved, will evidently appear, if we consider how vehemently the Jews opposed the admission of the uncircumcised Gentiles, into the kingdom and covenant of God, at the first preaching of the Gospel. For if the Gentiles were not taken into the same church and covenant in which the Jewish nation had so long gloried, why should they so zealously oppose their being admitted into it? It is plain the Gentiles might have been admitted into another kingdom and covenant, without any offence to the Jews, as they would still have been left in the sole possession of their ancient privileges. And the Apostles could not have failed of using this, as an argument to pacify their incensed brethren, had they so understood it. But as they never gave the least intimation of this; it proves that they understood

the affair as the unbelieving Jews did; even that the Gentiles without being circumcised, were taken into that kingdom of God, in which they and their forefathers had so long stood, and thus believing Jews and Gentiles are now become one fold under one Shepherd.

PHILALETHES.

THE NATIONAL CHARACTER OF THE JEWS, A MOTIVE TO ENCOURAGE DESIRES AND ATTEMPTS FOR THEIR CONVERSION.

To the Editors of the Jewish Expositor.

Gentlemen,

It will be no matter of doubt with you, I am sure, that the spirit of Christianity is diffusive. The preceptive, biographical, and experimental parts of the New Testament exemplify the truth of this remark. Every one will easily recal to mind many such injunctions as this, "Freely ye have received, freely give," and the life of Jesus, and the experience of his apostles, afford a practical illustration of so divine, so ennobling a command. The spirit of Christianity, like its Divine Author, is, "the same yesterday, to day, and for ever," and therefore, all who are under its benign influence will, in a greater or less degree, adopt the language of St. Paul in reference to those, who are still afar off from Christ, "My heart's desire and prayer to God for them is, that they may be saved." The salvation of sinners is the desire and prayer

of every real Christian. He wishes all the children of Adam to become "the children of God, by faith in Christ Jesus." He is anxious that all should partake of the bread that came down from heaven, and live for ever. But, who that feels as he ought, can contemplate the past happiness, the present degradation, and the future glory of the Jews, without entertaining a particular anxiety, and offering a daily prayer for their conversion? Many and powerful are the motives to such a disposition and practice, one consideration, however, seems to have remained entirely or partially unnoticed, and that is, the national character of the Jews as affording, when under the sanctifying grace of God, a striking qualification for the extension of the Redeemer's kingdom. This to some persons may appear a strange assertion, especially when it is remembered what odium has for ages been attached to the character of a Jew. But whence has that odium arisen? From a perverted use of mental qualifications, which, if properly employed, would promote the glory of God and the good of man in no ordinary degree. St. Paul was not destitute of the distinguishing characteristics of his nation, but no one will deny the utility of their right application, observable in many parts of his conduct. Remarkable quickness of apprehension, prudence in planning, and perseverance in executing schemes for their

support and aggrandizement; tenacious attachment to opinions received as true; and in general, fervent zeal, and rapid fluency of speech are among the traits in the character of the Jews, and to these may be added, patience under hardships and disappointments, which disposition of mind has been nourished and strengthened by repeated exercise in the long continued persecution and reproach to which they have been exposed. How valuable are these qualifications with regard to the work in which the Jews will most probably be engaged, after their conversion. What able, zealous, indefatigable missionaries will they become. How well suited for the arduous, but glorious work of promulgating the Gospel.

It should never be forgotten, that the most eminent disseminators of the truth in past ages were Jews. The fishermen of Galilee and the disciple of Gamaliel must ever rank first in the noble catalogue of Missionaries. And let it be remembered that the inspiration of the Holy Ghost, with which the apostles were favoured in preaching "among the Gentiles the unsearchable riches of Christ," imparted no *new* mental qualities, but only sanctified those, which were before possessed. They were certainly enabled by the Holy Ghost to work miracles, but this was in confirmation of the truths, which the same spirit had taught *them* in the same way

that he does *every real Christian* in our day, and which they delivered according to their ability arising from natural but sanctified faculties and endowments of mind. That these faculties and endowments were very similar to those, for which the Jews are at present remarkable, will appear to every attentive reader of the apostolical Acts and Epistles. To enter into a formal proof of this point, would be to transgress the limits of such a publication as the Jewish Expositor, and must therefore be omitted. Assuming then the truth of the assertion, what a glorious prospect lies before us! How animating to the pious mind to contemplate a numerous host of Jewish missionaries, similarly qualified with the apostles, (whose miraculous powers alone are excepted) going forth under the banner of Jesus to proclaim the glad tidings of salvation and to erect his kingdom throughout the world! What may we not expect from their exertions? If St. Paul did so much, what may not the Jewish nation effect, when they shall have experienced the same grace, which induced him to become a preacher of the faith, he once laboured to destroy? But I forbear such delightful anticipations, and at present shall only add, that the considerations now adduced should excite us to labour in prayer and in practice, in dependence upon Divine grace, instrumentally to direct the national qua-

lities of the Jews into a proper channel: so will they become subservient to the accomplishment of the noblest objects, and the name of Jew will be associated with sentiments of the highest respect and admiration. That the Lord may shortly realize these cheering anticipations, and speedily fulfil the prophetic word relative to the conversion of Israel, is the hearty prayer of,

CHARLES.

#### LETTER TO THE EDITORS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I SHALL doubtless express the feelings of many of your readers, in regretting that so a time has elapsed since, through the medium of your interesting publication, we were edified with communications from "One of the Second Tribe." And this is the more to be lamented, on observing how large a portion of the Jewish ceremonies, he has yet left unexplained. It has often struck me, that your work, independent of its peculiar object as a Jewish Expositor, is a Friend of Israel in its more extensive signification, even in that sense, in which every believer, whether Jew or Gentile, is one of the Israel of God.

Indeed I cannot but consider the Christian church, in a day when error is spreading itself on the right hand, and on the left,

as peculiarly indebted to you, for concentrating so much valuable arguments, and so many important proofs of the divinity and Messiahship of our Lord Jesus Christ, setting him before us, in his person, work, and offices. Leading us also to see the design and object of those types and shadows, which prefiguring Christ, were done away when He, as their anti-type appeared; and enabling us more clearly to discern through the ceremonial law, that Saviour whom the beloved John, saw standing in the midst of the throne, as a Lamb that had been slain.

It is for this reason that I regret that your Correspondent before referred to, has laid aside his pen; and unwilling that the subject should be entirely dropped, I will, until he resumes it, if you judge them suitable, send you some remarks on the Mysteries of the Levitical Tabernacle.

That excellent mysteries were expressed, we cannot doubt from, 1. The nature of God, who dwelleth not in temples made by hands. 2. The wisdom of God, of which it would be unworthy to command every thing thus exactly, unless some greater things were understood. 3. The authority of St. Paul, Heb. viii. 5. 4. The remarkable analogy of the things signified with the type, which will be very manifest from a comparison of the particular parts.

The form or pattern of the Tabernacle, according to the

fashion of which every thing was most exactly to be made, was shewn by God himself to Moses; Exod. xxv. 9. and 40. xxvi. 30. From which we may learn, First, That in the business of religion, we are not to venture upon any thing from the device of our own reason; but to refer all things to the precepts of the Lord, Col. ii. 22, 23. Secondly, That all the sagacity of our reason is to be submitted to God, that judging what he hath ordained to be best, we must endeavour not to correct or amend his commands, according to our will, but to perform those com-

mands as exactly and precisely as we can. You shall observe, therefore, and do them: for this is your wisdom and understanding. Deut. iv. 6. Thirdly, As the pattern descended from heaven to be fashioned upon earth; we are taught thereby, that those earthly things were *επειραντων υποδειγματα*, patterns or exemplars of heavenly things. Heb. ix. 23.

In my next, I will consider the *parts* of the Tabernacle, each with its apparatus, beginning with the *external* ones, that so we may advance to the more *secret* and *holy*.

INCIGNITUS.

## PROCEEDINGS OF THE LONDON SOCIETY.

### LETTER FROM THE REV. DR. PINKERTON.

The following interesting paper has been lately addressed by the Rev. Dr. Pinkerton to the Committee of the London Society for promoting Christianity among the Jews.

THAT we are entered upon a period of the history of the world, pregnant with the most important events to mankind in general, and to the church of Christ in particular, seems not to admit of a doubt.—If we look back on the civil and moral convulsions, into which the civilized nations of the world were thrown by the prevalence of daring infidelity, during the last half century;

and attentively read the great moral lesson which the effects of these convulsions have taught all ranks of men, in which the inadequacy of human wisdom and learning, to support the edifice of civil society against the attacks of human depravity, and render men virtuous, and happy, has been so evidently displayed, we shall find good reason for believing, that by those great changes, the Almighty has been preparing the way for the introduction of a state of things, in the church on earth, much more glorious than any preceding.

It seems to have been fixed, in the decrees of infinite wisdom, that Christianity should then first become the religion of the

world, after she had, during a course of many ages, First, overcome all that ignorance, wickedness, and weakness could devise to corrupt her immaculate purity, and deform her divine beauty; and, Secondly, subdued *the utmost* strength of human intellect, cultivated by science, and aided by the powerful auxiliaries of human authority and universal depravity.

A memorable victory over the first, was gained at the reformation, when the hallowed hands of Wickliff, Luther, Calvin, Zuinglius, and Knox, tore off from her divine image the idolatrous and deforming robes in which human policy and papal priestcraft had arrayed her—emancipated the minds of men from the chains of a debasing superstition, and presented them again with the unadulterated records of divine inspiration, in which they might behold the attractive comeliness and primeval purity of the religion of Christ.

No sooner, however, were our forefathers liberated from the degrading superstition of popery, and ancient literature and science begun to revive among their sons, than the pride of human learning, and the enmity of the natural mind against the purity of the divine law, excited them to turn these powerful weapons against Christianity, disallow the necessity of her proffered aid, and deny her claims to celestial origin: the voice of modern philosophers has uniformly been — *We need not*

*Christianity—we can be happy ourselves, and make the world happy without her.* But the great events of the last thirty years, seem to have blotted out the negatives from these haughty assertions, and now we hear numerous voices from the academies of the learned, the palaces of the great, and the cottages of the poor, in so many kingdoms of civilized Europe, harmoniously and loudly confessing, *We need Christianity—we cannot be happy ourselves, nor can the world be happy without her.*

—Chiefly to this conviction, which is now found to be so general among the learned and the mighty ones of the earth, is to be attributed that wonderful combination of power, influence, wisdom, learning, piety, and liberality, for the support of the religion of the Bible, and for the purpose of imparting its principles unto all nations, which forms one of the most striking characteristics of the days in which we live.

And now, that the religion of Jesus has, during eighteen hundred years, sustained the attacks of the combined energies of the fallen intellect, both of devils and men, and the ways of Divine Providence have shewn to the nations of Europe, that the foolishness of God is wiser than man, and the weakness of God is stronger than man, the way seems to be prepared, and the time arrived for imparting the treasures of redeeming mercy and love, and

the countless subordinate blessings of Christian civilization, to all the different branches of the widely scattered family of Adam. Yes, the spirit of the times, and the voice of Divine Providence sounding in our ears from so many distant lands, authorize us to believe, that the spiritual seed time of the world is come. The seed of divine truth has been purged of the chaff of human wisdom and human errors, and the nations of the earth are now to be sown with it, from the rising of the sun, until the going down of the same. Nor is the nation of the Jews to be neglected in this time to favour all nations. They have not remained inattentive observers of the signs of the times, nor are the intelligent and thinking part of them unacquainted with the conflicts which Christianity has sustained, and the conquests which she has gained over her numerous and powerful enemies. The extraordinary events which so rapidly succeed each other in our days—the fall of modern infidelity, in its direful effects upon the good of society—the change which is now working in the moral and religious state of all nations by means of the translation and universal dissemination of the Old and New Testament, have had a powerful influence on the hopes and fears of many among the Jews, and have brought not a few of them to their wits' end. But there are still more favourable intimations of this people's being in a state of preparation

for receiving the seed of the New covenant doctrine—intimations unknown in the ages that are past. Numbers of the Jews, in the countries where I have visited them, have fallen off in their rigid attachment to their former superstitions—their prejudices against Christians and their religion are lessened—the hatred and prejudices of Christians against the Jews are much diminished—the willingness with which many of them receive copies of the New Testament in the Hebrew language and read them—the liberty with which they both read and converse on the merits of the grand question between Jews and Christians, whether Jesus of Nazareth be the Messiah—the state of despair in which many of them now are, of their ever getting a Messiah such as they desire—the fact, that the yoke of Judaism has really become insupportable to many among them—and that not a few are joining the different Christian communions in the towns of Poland almost weekly—are intimations of no ordinary kind relative to the nation of the Jews, and seem clearly to point out, that an important crisis in the religious state of that people is not far distant—for “they also, if they abide not in unbelief, shall be grafted into the church.”

During my late tour through Poland, I had many opportunities of gaining information and making observations which tend to illustrate and corroborate these statements. I no

where found the Jews unwilling to converse with me on the subject of Christianity. I distributed about seventy copies of the Hebrew Testament, among them, which were always well received. I repeatedly entered their synagogues and schools, and with the utmost possible freedom argued the points at issue between them and us; and I never found the smallest interruption, but on the contrary, a great desire in many of the people to hear and to read. *At Minsk, the Russian Archbishop told me, that since my visit to him in 1816, he had baptized fifteen Jews, and had then several candidates under a course of instruction. The catholic Canonics of the same place informed me, that he had lately baptized four Jews. At Wilna, where the number of Jews is upwards of twenty thousand, the senior Lutheran pastor Nicholas told me, that on the 5th of May last he had baptized a married Jewess whose husband was also about to embrace Christianity—on the 16th, a Jewish child—on the 30th of the same month, a Hebrew youth of sixteen—on the 10th of June, a Dr. Bernard with his wife and daughter; and that he had still four candidates for baptism under a course of Christian instruction. He farther informed me, that on the 6th of May, the Catholics had baptized fourteen young men of the Hebrew nation; and the Police master of Wilna told me, that since the publication*

*of the memorable Ukaze, granting permission to the Jews to join whichever Christian communion they choose, he had been present at the baptism of about fifty Jews into the Catholic church. Nor is there a town in Poland almost, where frequent instances of Jews entering Christian communions are not to be met with. But what I have already stated, plainly proves that there is a favourable change of sentiments in many of the Polish Jews towards the religion of Christ, and urgently calls upon those who long for the conversion of the ancient people of God to use means for furnishing them with correct knowledge of the Gospel of salvation.*

The number of Jews subject to Russia is reckoned to be greatly above TWO MILLIONS. These reside in the kingdom of Poland and in the Russian provinces of Ekaterinosloff, Cherson, Podolia, Titomir, Tschernigeff, Kief, Mogileff, Witepsk, Minsk, Wilna, Grod-na, Bialastoks, the Krimea, and Moldavia.

Here then, Gentlemen, is a vast field open to the benevolent labours of the Christian friends of Israel, in the cultivation of which, by prudent, zealous, and pious men, every proper encouragement may be expected from the Russian government. The steps which I would recommend for doing so are simple, attainable, and such as must ultimately prove successful.

Leaving the important subject of the general restoration of the Jews entirely in the hands of Providence, and refraining from spending your funds in the support of individuals of the Jewish nation, young or old, *professing attachment* to Christianity, direct your efforts chiefly and unweariedly to the dissemination of Christian knowledge among the nation of the Jews at large, by sending qualified men among them, who will travel from town to town, and from village to village, converse with them in their families—reason with them in their synagogues, meet their objections—remove their prejudices, and every where circulate the New Testament in Hebrew, in Jewish German, and in other languages understood among them, with short treatises on vital Christianity, and on the Messiahship of Christ. Confine the labours of your Institution to this rational, scriptural, easy, and most benevolent object, resting assured, that in the prosecution of it, the discoveries of Divine Providence will be of such a nature, as to leave you and your labourers in no doubts respecting the farther instruments to be employed, and measures adopted for watering the seed of evangelical and saving truth when once sown among this ancient and interesting people.

Beware, however, of consuming your funds by embarking in any scheme for the *probable* spiritual benefit of a few individuals among the Jews,

while the openings of Divine Providence, and the peculiarly favourable state of millions of the same people, invite you to come over and help them. Expend not your strength, Gentlemen, in sowing an insulated and ungrateful acre, while the husbandmen of souls invites you to come, and will assuredly provide you with the means of sowing a field of ten thousand acres of a much more promising soil.

The simplicity and benevolence of the line of procedure, which I here submit to your consideration, will recommend it to the patronage and support of thousands in Britain, who, I am persuaded, only wait to see a simple comprehensive plan adopted, in reference to the spread of the gospel among the Jews, in order to give tokens of their sincere love and tender compassion for that nation, “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever.” I say, there are still thousands of the people of God, in this favoured country, who only need to have laid before them a scriptural, and judicious plan for spiritually benefitting the ancient people of God, to whom we are all so much indebted, in order to prove their sincere affection for the seed of Abraham, by contributing liberally

of their substance for its support.

Nor will instruments be wanting for labouring in this inviting field in the manner proposed. You need not, Gentlemen, to wait till you have found *converted Jews*, before you send Missionaries to spread the gospel among that people. The apostles, after the ascension of our Lord, did not wait for *heathen converts* before they sent the gospel to the Gentiles; neither need you wait for Hebrew converts before you send back the gospel to the Jews. The advantages a converted Jew is *supposed* to possess, in meeting the prejudices of his brethren according to the flesh, are more imaginary than real. I have every where found, that the prejudices of the Jews against such an individual, on the ground of his being one of their own nation, and the mere impossibility of their ever admitting (until they themselves are subjects of divine grace) the motives to have been upright which led him to change his religion, are far more than sufficient to outweigh all such supposed advantages. An Englishman, or a German, on the contrary, is not exposed to such illiberal surmisings, and therefore, the truth which he preaches, meets with fewer obstacles in the minds of his Jewish hearers. For these reasons, the results of my own observations, I would recommend to your Society to use British or German Missionaries *in the first instance*, for their labour-

ers among the Jews. The advantages will, I am decidedly of opinion, be great; and you will be less exposed in future to the impositions of designing men, and to the grievous disappointments with which your Institution has had to contend in time past.

These, Gentlemen, are the chief points to which I took the liberty of verbally calling your attention at a meeting of your Committee, and which, at your request, I have put upon paper, and thus humbly submit to your more deliberate consideration, sincerely praying, that they may prove useful in facilitating your designs of mercy and love to the scattered, yet wonderfully preserved — cast down, but not destroyed, people of the Jews—with whose destinies the eternal interests of all nations are so inseparably connected.

I am, Gentlemen, &c.

ROBERT PINKERTON.

Edinburgh, Jan. 12, 1819.

P. S. A copy of this paper, I have also laid before the Committee of the Edinburgh Society for promoting Christianity among the Jews, and they have resolved to act according to the principles contained in it. And as a farther corroboration of the facts stated in this Memoir, and illustration of these principles, I subjoin an Extract of a Letter from a converted Jew who is now travelling in Poland for the purpose of spiritually benefiting his Jewish brethren.

*Extracts of a Letter from Mr. John Christian Moritz, dated Tolotchin, (a small town in the heart of Russian Poland), Nov. 10, O. S. 1818.*

"FROM *Velieki Luki* I hired private horses to Polotsk, which is a distance of one hundred and eighty versts, in order to get at once among the Jews. The whole country is full of Jewish *Randars* (Innkeepers). I addressed several of them about their state and endeavoured to rouse their attention to the grand truths of the gospel of peace; but the answer I for the most part received was—We are too ignorant about these things, you must speak to our rabbies. I distributed a good many tracts, however, to such as could read them, and were willing to receive and peruse them. At one Inn a very pleasant circumstance happened to me. The *Randar* not being at home, I entered into a conversation with his aged mother and his wife—both of them read and understood the Hebrew pretty well. I shewed them my tracts and a New Testament, and explained briefly to them their contents. They entreated me to give them a copy of each, and told me that they would pray God to bless me for it. The old woman added—My son Abraham will be very glad to have such books. I cheerfully gave them the books, and their joy seemed to be very great. They requested me to write something

in the New Testament; I wrote, therefore, in the Hebrew: *This Holy Book I give to Abraham, to read in it daily with his family, with prayer to God to enlighten their eyes and heart, to give them grace to come to the saving knowledge of himself and of his Christ, whom to know is life eternal:—*to which both women, when I read it to them, said, *Amen*. With tears in their eyes they prayed for a blessing on me, and I left them with tender emotions, and feelings of love, trusting that the good shepherd will lead these souls to himself. Arriving at Polotsk late in the evening, I took lodgings at the house of a Jew. In the morning, the landlord asked me on what business I travelled. I immediately told him my object, and wished to enter into conversation with him about religion, but he declined it on account of his being too ignorant. Soon after I was surrounded by several Jews, who came on purpose to converse with me. I had my Hebrew Bible and Testament open before me, and reasoned with them out of the Prophets and the Psalms. And notwithstanding their prejudices, I soon gained their confidence; and although they would not at first allow me to address them publicly, they afterwards invited me themselves to come to their synagogue and hold a dispute with them. I accordingly went thither, and found eighty of their most learned men met for that purpose. An old man,

*rabbi Mendel*, began the conversation by relating to me a fable from their traditions in order to convince me of the falsity of the Christian religion. I told him that I did not believe such fables, and that although I could easily confute them by facts, yet this would only be a loss of time; and if they therefore would not reason with me from the word of God, which alone could decide, being written by inspiration of God's Spirit, I would rather decline the dispute. At this they seemed offended. I therefore left the synagogue and went home; but I had hardly reached home, when they sent after me desiring me to come back, and promising to yield to my demands, I went back again, and we held a dispute for nearly *four hours*. Their manner of interpreting the word of God is indeed erroneous, and shews how hard they are put to it as soon as the refuges of tradition are taken from them. Every thing, even the plainest texts, they explain in a carnal sense, and have little idea of any thing above this world. After much controversy, I desired them to allow me to speak for a few minutes uninterruptedly, and I then disclosed to them the whole tenor of prophecy relating to the Messiah and his kingdom. They acknowledged at last these things to be true, but said that this Messiah would yet come, and perform all what the prophets have said of him. I replied, that

if, according to their expectation, the Messiah be yet to come and perform all that the prophets have foretold of him, of which many things can now no more be accomplished, why would they not rather believe in *him* who is already come, and has performed all; and in whom the whole word of God has its accomplishment. I asked them further, if they ever prayed to God to send them the Messiah. They answered that they prayed every day for this event. I begged them then to consider the reason why God had not heard their prayers for eighteen hundred years, and advised them to begin to pray to God with sincerity of heart, and with perseverance, that if the Messiah be indeed come, and he whom the Christians acknowledge be the Messiah, he might enlighten their eyes and hearts, and make them willing to receive him and to believe in his name. I trust the Lord will bless these words unto many of their souls, and make his name glorious in their conversion. I had afterward, every day, my room filled with Jews; and besides reasoning with them, I distributed fifteen New Testaments among the most learned of them, and gave away a great many tracts. Trusting that the Lord will water the seed sown, and cause it to spring up in his own time, I departed from Polotsk after having stayed there twelve days.

A few of the Jews (at *Witepsk*) came to my lodgings

the first day after my arrival; but when I, upon their enquiry, told them, that I myself had been a Jew, and that I from self-experience knew Christ to be the Messiah, they became much offended at me, and went away. After this, not a single Jew would publicly speak with me. Two Jews came to me in secret, and after much conversation they confessed the Christian religion to be true; but they are afraid of receiving the truth, because of the Jews, who are almost the masters of the place. I advised them to pray to God for strength to enable them to overcome these obstacles, and not to fear what man could do to them, assuring them that if they from a sincere heart embraced the truth, God would not only protect, but also provide for them. About forty versts from Witepsk, on an estate of General *Tschorba*, I found about fifty Jews and Jewesses assembled for to celebrate the feast of Tabernacles. I stopped about two hours and a half conversing with them from the scriptures—distributed a few Testaments and tracts among them, which they promised to read carefully; and I trust some of them will be brought to the knowledge of Christ. The women were very attentive, and seemed to be most affected. The first evening after my arrival at *Orsha*, I had an opportunity of conversing with many Jews at the post house, where I had been invited to tea. This conver-

sation gave rise to a very tedious dispute about the authenticity of the writings of their rabbies; and three hours and a half were spent before I could from scripture testimony prove to them that all men had sinned and come short of the glory of God, which they would not admit to that extent which the scriptures of truth teach. When I came to state to them the only remedy set forth in the word of God, they would hear no more, and went away. The next day a good many came to see me at my room, and I distributed ten Testaments and fifty Tracts among them; which some of them afterwards read in the streets with a crowd about them. I was also invited by the Jews there to dispute with them in their school, where I found the rabbi and about one hundred and fifty other Jews met. I desired them to choose one of their number to speak for them, and the rest to be silent; but when they saw that he whom they had chosen was nearly silenced by my reasoning from the Scriptures, they began with an angry and terrible noise to cry out against me.

At *Skloff* I stayed nine days—had much converse with the Jews—distributed twenty-eight Testaments, and above two hundred Tracts, and have reason to hope that some good has been done.

At *Mogileff* I remained twelve days, gave away twenty-eight Testaments and one hun-

dred and twenty Tracts. Four persons of those who had conversed with me there, are willing to become Christians, but they fear the Jews. They promised to come to St. Petersburg, and there to embrace Christianity. From *Mogileff* I went back to *Skloff*, and stayed there one day and a half more. I found one of the most respectable and learned Jews in the place, to whom I had before given books, standing before my old lodging waiting my arrival. He told me that he had considered all my words, and had read my books attentively every night till twelve o'clock, and that if he could only be convinced that the New Testament was true he would embrace it without caring for the consequences. I did

every thing in my power to convince him, and also to advise him; and I trust *he is indeed* not far from the kingdom of heaven. Should he take this step from conviction, it will have a great influence upon the other Jews here, he being both rich, and learned, and respected.

ON Monday, the 25th of January, the Private Chapel of the Rev. Lewis Way, of Stansted Park, was consecrated (with the permission of the Lord Bishop of the diocese) by the Honourable and Right Reverend the Lord Bishop of Gloucester. The Right Reverend the Lord Bishop of St. David's preached the Sermon on the occasion.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

The following List of Subscriptions to the Edinburgh Ladies' Association, which was by mistake omitted in our last Annual Report, is inserted by request.

Ladies' Association	. . . 63	9	0	Duncan, Mrs. of Restalrig,			
Rev. Dr. Davidson	. . . 2	2	0	by do.	. . . 2	0	0
Sir Gregory Way	. . . 5	5	0	Lady Dick, Edinburgh	. . . 0	10	6
Rev. Dr. Buchanan	. . . 5	5	0	Lady Gordon of Greenlaw	0	10	6
Mrs. Buchanan	. . . 5	5	0	Mrs. Hepburn, of Clarkington	1	1	0
A Lady, by Rev. Dr. Buchanan	2	0	0	Mrs. Macdonald, George Street,			
Do. by do.	. . . 1	1	0	Edinburgh	. . . 1	1	0
Do. by do.	. . . 1	0	0	Mrs. Vans Agnew, Northum-			
Do. by do.	. . . 1	0	0	berland Street, Edinburgh	1	1	0
Do. by do.	. . . 0	10	6				

## FOR GENERAL PURPOSES.

### DONATIONS.

Brewer, Miss Ann, Bethnal Green, collected by her	0	9	0
Burnett, Mr. William, Coventry Street, Bethnal Green	0	5	0
Faden, William, Esq. Charing Cross	10	10	0
Millward, Miss, Chancery Lane, collected by her	2	1	0
R. L.	2	2	0

FOR GENERAL PURPOSES.—*continued.*

AUXILIARIES.				
Cambridge,	by Mr. William Hutchins.....	26	0	0
Carlisle,	by Mr. J. Brown .....	6	5	8
	Miss Butlin .....	4	0	0
	Miss Brown.....	2	5	8
		6	5	8
Colchester and East Essex,	by C. Boutflower, Esq.....	292	0	0
Derby Ladies' Penny Society	.....	78	15	0
	Blakiston, Sir Matthew,			
	Bart. Sandy Brook,			
	near Ashbourne ....	5	5	0
	Blakiston, Lady .....	1	1	0
	Cox, Thos. Esq. Derby	1	1	0
	Evans, Wm. Esq. M. P.			
	Darley.....	1	1	0
	Sowter, Mrs. Derby ..	1	1	0
		88	4	0
Howden,	by Mr. J. Coates .....	5	0	0
Huddersfield,	by B. H. Allen, Esq. ....	14	17	0
Littlebury, near Saffron Walden,	Essex, by Rev. Henry Bull....	3	11	6
Ockbrook,	by Rev. S. Hey.....	11	0	0
Seighford Sunday School,	by Smith and Co. ....	3	3	0

## FOR HEBREW TESTAMENT FUND.

Arnot, Mr. Wm. for German Hebrew Testament, by Dr. Mac-				
Omie, Perth .....		0	10	6
Black, Rev. Mr.	by Dr. MacOmie, Perth .....	5	5	0
Coote, Miss M. Clifton,	by Bristol Society ....	1	0	0
Church, Mrs. Richmond Terrace, by	do.....	1	0	0
Day, Rev. William,	by do. ....(Sub. for 1818)	0	10	6
Friends at Woodbridge, Suffolk, by Mr. J. D. Causton .....		5	10	3
Gorrie, Mr. William, Perth, for German Hebrew Testament,				
	by Dr. MacOmie, Perth .....	0	10	6
Loddington, Rev. Francis,	by Cambridge Society .....	2	0	0
MacOmie, Dr. J. Perth, for German Hebrew Testament .....		0	10	6
Protheroe, Mrs. Evan, Dolewillan, Wales, by Mr. Friedenburg		1	0	0
Roberts, Miss M.	by Bristol Society .....	1	0	0
Rogers, Rev. John, Mawman Vicarage .....		1	1	0
Colchester and East Essex,	by C. Boutflower, Esq.....	41	5	0
Dumfries,	by Rev. T. T. Duncan .....	6	15	0
Gatehouse of Fleet,	by do.....	2	2	0

## BUILDING FUND FOR SCHOOLS.

Coote, Miss M. Clifton,	by Bristol Society.....	1	0	0
Church, Mrs. Richmond Terrace,	by do.....	1	0	0
Colchester and East Essex,	by C. Boutflower, Esq. ..	7	15	10
Hans Town Ladies' Penny Society .....	For Female School	1	19	7



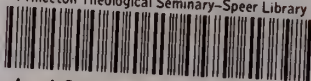
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